

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

R. O. Maum will preach at Orange Hill near Redmonville, Miss., the second Sunday in March.

"High pressure methods at associations and conventions are responsible largely for the delinquency of subscribers."

S. H. FORD.

"The cash basis is the only proper basis for conducting a small business, as the running of a Baptist paper."

J. B. CRANFILL

The Baptist Convention of the State of Georgia will meet with the First Baptist church, Griffin, on Thursday before the First Sunday in April, 1900.

"Baptists give about 10 per cent. of the gross contributions to Missions the world over and have about 35 per cent. of the conversions. I believe this is attributable to the fact of voluntary gifts from our people."

S. H. FORD.

It would be a profitable thing for Sunday school workers to attend on the occasion of the coming of Prof. H. M. Hamill to Jackson on the 20th inst. Let all remember this appointment and avail themselves of the advantages it offers.

We acknowledge pleasant calls from Rev. C. E. Welch of Steens Creek, Prof. L. T. Dickey of Hillman College, Dr. A. V. Rowe, our efficient Secretary, and brethren Reuben Gayden, Brandon, and Longmire, Pelahatchie.

It is in sadness that we chronicle the death of Sister E. M. Steen of Winona. This sad event occurred on the 21st inst. While we were passing at Winona Sister Steen was a strong supporter of the cause, always proving herself helpful to her pastor.

It has been finally settled that the National Democratic Convention will meet on July 4th, in Kansas City, Mo. It is beginning to look a little like Mr. Bryan may be nominated for a second time for a race in the presidential campaign. But it is too early for one to feel any degree of assurance that he will receive the nomination.

We had the unexpected pleasure, while in Memphis last week, of meeting our old friend and college mate, Rev. W. T. Hudson, who is Superintendent of the United Charities of Memphis and State Superintendent of Children's Home Society. It is always pleasant

to meet old friends; and to meet a college room mate of long ago is like meeting a member of the same family after many years of separation.

Georgia Baptists have been recently called upon to give up two of their strong men, Dr. John G. Gibson, the efficient Corresponding Secretary of Georgia, has fallen. He was about 68 years of age. In the capacity of secretary he had faithfully served his brethren for nine years; having succeeded the lamented Dr. J. H. DeVotie in 1891. On the following Monday, the 19th inst., the death angel called for the soul of the veteran Dr. S. G. Hillyer, who had sojourned in the land of his pilgrimage for nearly 91 years.

We have been asked why we decline to publish 5th Sunday meeting programs in THE BAPTIST. The answer to the question is easy and we cheerfully give it. We have not the space. The programs that came to this office for 5th Sunday meetings last fall would have filled about thirteen pages of the paper. Our feelings are to print everything all of the brethren want, but sometimes our feelings and judgment are greatly at variance.

The *Index* is of the opinion that Mormonism is not really making the progress that its noisy movements would indicate. This is very likely true. But the progress it has made warns us against ignoring or minimizing the danger to true Christianity and society, that lurks within its pale. The *modus operandi* of its propaganda has been such as to attract the public attention on the one hand and sympathy on the other. But, after all this relic of barbarism is making some progress, and should be met and exposed as opportunity offers. It does seem, as *The Index* says, that "their theology is too absurd for even the fanatical among the Negroes to seriously consider it," yet any system of doctrine will command its votaries.

This clipping from the N. O. *Times-Democrat* is self-explanatory:

The Court of Civil Appeals to-day handed down its opinion in regard to the appeal from the Forty-fourth District Court, in which Rev. S. A. Hayden was given \$20,000 actual and \$10,000 exemplary damages against J. B. Cranfill et al, for alleged libel growing out of the action of the General Baptist Convention of Texas refusing Rev. Hayden a seat in that body at San Antonio in November, 1897. The case is reversed and remanded, the opinion being written by Chief Justice Finley. This case is one that has attracted the attention of all Texas, and Baptists almost to a man have watched with unassumed interest the progress of the case.

VOL. II, NO. 16.

Notice to Our Readers.

We take pleasure in calling your attention to the firm of Patton & White, of Jackson, Miss. dealers in high grade Pianos and Organs, and everythin' usually kept in a First Class Music Hous. We can recommend this house for high standing and fair dealing, and feel sure our patrons will benefit themselves by writing them for catalogues and terms when wanting anything in their line. They handle the celebrated Kimball Pianos and Organs, the renowned Knabe, Steiff, Hains, Ivers and Pond, Whitney, Hinze, and Blassius Pianos and the beautiful toned Ann Arbor Organs.

Write them at 318 East Capitol Street, Jackson, Miss.

The address of Col. William J. Bryan in the House of Representatives on the 27th ult. was a fine one. It was calculated to call forth a response from every ambitious young heart. He spoke on the three great problems confronting the present hour—Finance, Trusts and Imperialism—holding the great throng spell-bound for more than two hours. He presented arguments for bimetallism which are very difficult to meet. He came with cyclonic force against trusts and imperialism. He showed conclusively that imperialism means militarism. He deals with the Scriptures with the familiarity of a preacher. He does not handle the Word deceitfully, but approaches it with a reverent spirit. He is confessedly a great man, and a man of the people.

A favorable report has been made by the House post office committee on the bill to revise the postal rates on second-class matter. Certain amendments have been made in the bill, so as to win, if possible, the country and weekly newspapers, and yet to exclude the illegitimate patent medicine and other advertising circulars, which flood the mails and make the whole service unprofitable. The uniform rate of one cent a pound is retained, but will apply only to periodicals issued at least four times a year. Fifty per cent of the bona fide circulation may be sent out as sample copies at the one cent rate, provided this does not exceed 500 copies of any one issue. The chances are that the bill will be defeated, not through its inherent weakness, but on account of the utter want of tact of Representative Louis, of California, to whom will fall the task of carrying it through the House.

Do not fail to read in this issue what is said by Dr. A. V. Rowe about our work, by Dr. E. B. Miller, vice president, about the foreign mission work, and by Dr. F. H. Kerfoot about the home mission work.

THE BAPTIST.

Like People, Like Priest.

We intend this as a companion piece to our last, "Like Priest, Like People." We desire to turn the picture and throw the light on the other side. Let us read "Like People, Like Pastor," and take the words with this meaning that like as the church is so will the pastor become, that to a certain extent the church will pull a pastor down to their lower level, or elevate him to a higher one. First a caution to the pastor: Let the pastor see to it that the church does not lower him in his ideas and standard of Christian duty. Constant contact with a people of low ideals, of low estimate of their Christian duty, of ill-formed, stunted Christian lives, is apt to lower the preacher in these samethings. It is a principle in nature that when a hot ball comes in contact with a cold one the hot one loses its heat in proportion as the cold one takes on heat. But this will not be true if the hot ball itself lies in the furnace where its heat is constantly renewed. If the preacher is in close contact with his Savior, if his standard is taken not from the human models before him, but from the divine model, and if his strength be constantly renewed by the indwelling of the spirit, then he need not fear. Otherwise there is danger that he may relax and settle down to the lower levels of the people. But a good church has the power to elevate and make more noble its pastor. The saying is no doubt true that "a good husband makes a good wife." It is equally true that if the wife is good the husband will be good. As true as either is this: "A good church makes a good pastor." There will be a constant almost unconscious rising of the pastor to meet the demands made upon him. He preaches to a noble people. It is a constant stimulus to him to meet the emergency, to equal the demand. Every man needs the touch of the spirit at times. Any man works better when his work pushes him and stimulates him to his best effort. Luther would not have been the great reformer if he had lived in some other time. There is nothing that helps a man to be good or great so much as to constantly labor for and with the good and great. But some practical thoughts as to how a church makes a good pastor.

First, show a hearty appreciation of his work by a liberal salary and its prompt payment. Any church that adopts this as their rule of conduct, that God calls poor men to preach the gospel and that it is the church's duty to help their poor, will scarcely make a pastor a good one. The church that is satisfied to pay their pastor less than is sufficient to furnish the actual bread and meat and raiment necessary for existence and who compels him to wait for it until it is altogether convenient for them to pay and is in the meantime to buy on a credit at credit prices, will hardly help the pastor to grow better. But again, a church can make a good pastor by cheerful and ready response to the demands he makes upon them for Christian work. He is only an under captain of the Lord's hosts. No matter how valiant he may be, if when the battle thickens, his soldiers turn and flee, he can accomplish little. His hands need to be held up while the battle is on, or else from sheer exhaustion they drop and the battle is

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." —(Gal. 3:17.)

It was in existence before Abraham or it could not have been confirmed to him. Circumcision had nothing to do with the gospel covenant. It belongs alone to the Jewish covenant. Hence Jesus said:

"If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day?" —(John 7:23.)

This language shows conclusively that the circumcision was a rite of the Jewish commonwealth. These covenants are strongly contrasted in Heb. 8:7-13:

"For if that first covenant had been faultless, then should no place have been sought for the second."

March 1,

lost. Rally to his call nobly and then is his courage increased, his zeal inspired. Again, if a church deserves a good pastor, let them talk him up and not talk him down. Talk him up and his work up in the public assembly, on the streets, by the fireside, upon your own family hearth, and you will doubtless have small reason to complain of him. Finally, do not forget to pray for him. There is not so much said about failure of churches in this particular as in those already mentioned. We feel satisfied that no duty if faithfully discharged would produce grander results. Dr. Pierson has said that the greatest lack on the part of the Christian world in bringing the heathen to God is the lack of prayer.

Scarcely a missionary writes back from foreign fields who does not earnestly request prayer. Paul makes this request of the Corinthian church. "Praying always with all prayer and supplication for all saints and for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel."

In conclusion let us as churches keep always in mind that if we are faithful in all these things, we will greatly increase the efficiency and usefulness of our pastor. A good church makes a good pastor.

GEORGE WHARTON.

The Argument for Infant Baptism From the Old Testament Examined.

BY JOHN T. CHRISTIAN, D. D.

II.

In the last article we were examining the difference between the Jewish commonwealth and the Christian church. The two reasons there presented were conclusive, but other and equally valid reasons exist, and as so much is claimed by Pedobaptists for this identity, I now present the third reason: The covenant of the "Jewish church" and the gospel church are not the same. The old covenant upon which "the Jewish church" was founded was made with Abraham; but the new covenant upon which the Christian church is founded was made in eternity between the Father and the Son, and was only confirmed to Abraham. The language of Scripture is:

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McLain gives us such a strong contrast of these covenants that I adopt his words:

1. "The covenant of grace is God's eternal purpose to save from wrath." —Eph. 3:11, and many saints were saved by it. Heb. 11:1-7; before the covenant of circumcision was revealed, which covenant rite was not known till A. M. 206, and when Abram was 99 years old. Gen. 17:24.

2. "The covenant of grace was preached to Abram, Gal. 3:8, when he was 75 years old, Gen. 12:1, so that he was in the enjoyment of its promise twenty-four years before he heard of circumcision." —Gen. 17:10.

Discriminating Between Things That Differ.

In his letter to the Philippians, Paul desired that those to whom he wrote might *dokimazein ta diapheronta*. In the authorized version this phrase is translated "approve the things that are excellent," but many commentators prefer to give the clause a rendering that is certainly closer to the primary meaning of the words and to translate it "discriminate between things that differ."

Our thought has been called to this desire of the Apostle by the eulogies that some Christian men, and even ministers and religious writers, have passed upon the late Colonel Ingersoll. It is not, to be sure, for any man to judge his brother. We do not know what particular disadvantages any one may have labored under which have powerfully influenced his moral attainment. We lack the requisite knowledge and sympathy to pass judgment upon the character of others; but the warning against "judging" does not apply to opinions, to sentiments, to convictions, or even to actions. Unless revelation is absolutely misleading, it gives us moral standards by reference to which these may be estimated, and we are amply warranted in saying that certain teachings are morally indefensible, vicious, and corrupt. A man may be sincere in presenting them; but that is no reason why we should not characterize them in terms that they deserve.

But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.

Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman.

So then, brethren, we are not children of the bondwoman, but of the free."

There is absolutely no identity between these covenants. The persons who belonged to the one did not necessarily belong to the other; the terms were not the same; the privileges were not the same; and indeed they differed in most particulars.

Adam Clarke, the Methodist commentator, says: "The new covenant is of a widely different nature to that of the old; it was only temporal and earthly in itself though it pointed out spiritual and eternal things. The new covenant is totally different from this, and as we have already seen, and such a covenant, or system of religion, the Jews should have been prepared to expect, as the prophet Jeremiah had so clearly foretold." (Commentary, vol. 4, p. 759.)

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Some eulogists of Colonel Ingersoll, while mildly condemning his teachings, lay great stress upon the claim that he was a good husband and father, and a warm friend. We presume that that was the case. Most men have some good qualities; but we protest against having these qualities set forth in a way that will mitigate the effects of his teachings. We can distinguish between the man and his creed. Some men are better than their creeds. We can judge the creed by itself. And the preachers predators who consciously or unconsciously palliate a creed like Colonel Ingersoll's are doing what in them lies to perpetuate the evil of this man's teachings.

We are called upon to "discriminate between things that differ." White is not black; right is not wrong; and there is no harm but much good in saying so, and teaching others so. It is precisely this opinion that you can call black, dark, green and gray, and fawn color, and light pearl, and white, that is doing as much as anything else to unsettle the foundations of morality, and to propagate the conviction that right and wrong are only words and names, and that there is no ineradicable, eternal distinction between them. The most notorious assailant of the Christian faith in this generation passes away, and Christian leaders can be found who express themselves so cautiously about his opinions, and are so diffident about characterizing his influence, that they practically put themselves on record as not sharply antagonizing his teachings.

As we have said, we have no right to judge Colonel Ingersoll; but if Christian men say anything about his teachings, it seems to us they are bound not to palliate or excuse them, but to preserve an attitude of consistent hostility to them. Love of righteousness implies hatred of unrighteousness.—*Watchman*.

Martin Luther and Other Reformers.

TO THE BAPTIST:

It seems many of our Baptist preachers will never get through boasting on Martin Luther, Dwight Moody and other so-called reformers. Now, who was Martin Luther, but a ranting, Roman Catholic? Cramp, the historian, has this to say of him: Luther had freed himself from the Pope. The Baptists proclaimed freedom from Luther, and from all other human authority, so far as religion was concerned, and calls on their fellow countrymen everywhere to demand their rights.

This was more than Luther intended. Great and good man that he was, he was willing that others should think for themselves, so that they thought as he thought; if they did not, he looked on them with suspicion, and they soon found it best to keep out of his way. Is it keeping out of his way to boast on him, or is it uniting with him?

Fox, the martyrologist, records the same: While the Princes, he says, were thus employed in quarrelling with each other, Luther persisted in carrying on the work of the Reformation, as well by opposing the Papist, as by combatting the Anabaptists and other fanatical sects; which having taken the advantage of his contest with the church of Rome, had sprung up and established themselves in several places.

We have one more witness to bring forward. The Apocalyptic John, who records the pouring out of the vials of the wrath of God, in the 16th chapter of Revelations. Remember, all these vials were directed upon the seat of the beast.

The pouring out the vial of the fifth angel, was in the days of Martin Luther, which was upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain; and finally, up to the commencing of the pouring out the vial of the seventh angel the kingdom was divided into three parts, Greek Catholic, Roman Catholic, Protestant Catholic. Which pouring out is still going on. Hear the voice of God, come out of her, my people.—Rev. 18:4.

R. R. ROCKETT.

MINISTERIAL EDUCATION

Help Wanted for March, April and May.

We beg the friends of Ministerial Education to help our work for the coming months, March, April and May. Our needs will be urgent for these three months, the last of the college session. Our Board has assisted 25 ministerial students thus far. Have 21 on our hands now to provide for. We will need at least \$70.00 per month to provide sufficiently for them.

We beg those friends who made pledges for our new cottage, and who have not yet paid them, please send us the amounts pledged, as early as convenient.

Also ask those churches who made pledges at associations for our own work, or to whom apportionments were made, please, if practicable, send the amounts in during the months of March, April and May. And any other friends who can, we beg them kindly to help us during these three months, so that we may close the session free of debt.

Crystal Springs church sent us \$48.00 this month. It sure was a great help. Many other churches and friends also have liberally and kindly helped us; and by their aid we have gotten along successfully five months of the college session. May the Lord reward them every one for their kindness.

Send money to W. T. Lowrey, President, or to me.

GEO. WHITFIELD, Sec.

Clinton, Miss., Feb. 20, 1900.

Arthur, who is forbidden to speak at the table, had his revenge the other day. As dinner began, he was uneasy and finally said: "Ma, can't I speak just one word?" "You know the rule, Arthur." "Not one word?" "No, Arthur, not until your father finishes the paper." Arthur subsided until the paper was finished, when he was asked what he wished to say. "Oh, nothing! Only Nora put the custards outside the window to cool, and the cat has been eating them up!"

This notice has been issued by a Southern blacksmith: "De copartnership heretofore resisting betwixt me and Mose Skinner is hereby resolved. Dem what owe de firm, will settle with me, and dem de firm owes, will settle wid Mose."

THE BAPTIST.

Enlargement,

"The Helping Hand" Extended.

To THE BAPTIST:

Southern Baptists seem stirred on the advance movement as ordered by the last Southern Baptist Convention. Many churches are giving to the world as never before. Quite a number of them are trying to raise enough to pay the salary (\$5,000) of one missionary in the foreign land. Not only the larger churches are doing this, but some of the town churches with two or three hundred members are gladly raising enough also. If this becomes general, as we hope it will, we are entering upon a new era of mission work, and the blessing will not only be in the foreign land, but also on our churches in the home lands.

The Foreign Mission Board has asked Mississippi to give this convention year \$8,000. The published report shows that up to Feb. 15th, 1900, she has given \$3,477.89. We hope that Mississippi will give the full amount asked from her. If half our churches give as liberally as we are doing, we will without doubt get \$10,000. Let every church try to average at least 10 cents per member. No church ought to average under 10 cents a member, however small it may be. If the members at large will not give this, there are men and women in every church who can easily give enough to make an average of 10 cents a member or more. The gospel is calling to us to all help.

The Board has already sent out fifteen new missionaries since the Convention last May, and hopes to send more soon. While some of our noblest sons and daughters are going to the foreign field, those who stay at home ought to help in the work. Many are applying to be sent out, and we hope others will be appointed soon.

The reports which come from the foreign field tell of hundreds of baptisms. Last year we had 845 baptisms for the year. From the present outlook it seems as though we will have over a thousand for this year. We praise God and thank him for his encouragement. But this great outpouring of His blessing calls for renewed effort on the part of His people. These new converts need much training. Their influence among the millions around them should be followed up by earnest gospel preachers. Let us not be idle while souls are dying and the Master calls us to go to their rescue.

A good supply of tracts is constantly kept on hand by the Foreign Mission Board, and will be furnished gratis to anyone who will apply to R. J. Williams, Corresponding Secretary, Richmond, Va. He will also furnish anyone with six copies of the *Foreign Mission Journal*, and will write to him for the same. We wish one member in every church would send a package of tracts and distribute them. We are encouraged greatly by the working plan in which churches are appointing one faithful member to secure subscribers for the *Journal*.

Brethren and sisters, the time is short. Two months before we go to Hot Springs, Mississippi can say raise her apportionment if our pastor only stir themselves.

E. B. MILLER,
co-Pres. for Mississippi.

West Point.

THE BAPTIST.

March 1,

churches to the one mission of proclaiming the good news.

If this conclusion is correct, our brother's point is not well taken, as the parliamentarian would say; and I now urge him "to take the pledge," and come join with us, to help make the 200, and when he is no more, his family will have at least \$1,000, with which to help keep the wolf from the door.

Brother Haman asks the question: "What will become of them?" (that is, the preacher's wife and children), and then proceeds to answer it by asking two more questions: (1.) "Does not the spirit and genius of our common Christianity answer this question?" and, (2.) "Does not the object of the organization of the churches, according to the authority of our beloved Master, answer this question?"

And right here, one would expect to see the chapter and verse referring us to the place where taught in the Scriptures, but these references did not appear, which is very singular, to say the least.

If Bro. Haman will open his Book at the 5th chapter of 1 Timothy, and 8th verse, he will find the great apostle to the Gentiles setting forth the duty of one, to those who may be dependent upon him, in these strong words: But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel—and, he is talking about "meat and bread," too. He does not say a word about the churches providing for one's family in this verse; but lays the responsibility where it belongs—on the individual. Paul says, he who fails to so provide (in any honest and legitimate way) for his own house, has by that act denied the faith—"repudiated the gospel as the rule of life"—and is worse than an infidel—"shows himself inferior in this virtue to the heathen;" for Cicero taught that, "every man ought to care for his own family."

Now, in case one should fail to do this, then and only then, should the church come to their support. Turn to the 16th verse: If any man or woman that believeth have widows, let them relieve them, and let not the church be charged, that it may relieve them that are widows indeed. Then there are some for whom the churches must provide, namely, those that were widows indeed—who were not under three score years old, having been the wife of one man; well reported for good works; having lodged strangers, brought up children, etc.

But how came these widows indeed to be widows in need? Because some man had repudiated the Bible rule of living, and had failed to provide for them; hence they are under the humiliating necessity in their old age of being provided for by the churches.

Now I think, in the light of these Scriptures, our good Bro. Haman's position is untenable, and will have to be abandoned. We need not saddle everything on the churches. Every man must bear his own burden; and only as he fails, may the churches undertake what he should have done. The churches are to preach the gospel, first, last and all the time; and are only to provide for the widow and the orphan, the sick and the poor, as a secondary matter, when otherwise these would go uncared for. Let every man provide for his own house, and leave the

Pat (who has been acting as guide, and pointing out the Devil's This and the Devil's That for the last two hours).—An' that's the Devil's Punch Bowl, Yer Anner.

Tourist.—The Devil seems to own a good deal of property about here, Pat!

Pat.—Ye're right, Yer Anner. But, like most av the other landlords, he spends most av his toime in London!—Punch.

THE BAPTIST.

1900.

The Southern Baptist Press Association.

This body met on the 20th instant at 7:30 p.m. in the attractive City of Hot Springs, Ark. Dr. J. C. Armstrong, editor of the *Central Baptist*, was elected president. Dr. E. E. Folk, of *The Reflector*, was continued as secretary.

J. L. Wadley, editor of *The Daily Times*, delivered a very sensible address of welcome, to which response was made by Dr. G. B. Eager, of Montgomery, in a felicitous manner.

Two strong papers were read by Drs. Eaton and Armstrong on the subject, "The Paper as a Factor in Our Denominational Life."

The question of "Delinquent Subscribers" was very thoroughly discussed by A. J. S. Thomas and Mott Ayers.

C. B. Edwards, of the *Biblical Recorder* presented some sensible remarks on the "Cash Basis," advocating the cutting off of deficients over six months standing.

Dr. Folk, of Nashville, led in the discussion of "The Religious Paper as an Advertising Medium."

"The Denominational Paper and the Home Mission Board" received proper attention at hands of Dr. J. B. Gambrell, of Dallas, Texas.

Dr. E. E. Bomar, assistant secretary of the Foreign Mission Board, gave us a good discussion of "The Denominational Paper and the Foreign Mission Board."

"The Denominational Paper and the Sunday School Board" was handled in a very satisfactory way by Dr. J. M. Frost, of Nashville.

"The Paper and Paper" was ventilated in a general discussion.

"The Paper and the Pastor" was well discussed by Drs. O. L. Haily, of Little Rock, and W. C. Golden, of Nashville.

On Wednesday afternoon the Press Association enjoyed a street car ride over the city, complimentary from the manager of the Street Car Company.

On Thursday afternoon through the courtesy of the livery men of the city the Association enjoyed to its heart's content a carriage ride over the beautiful drives in the city and suburbs including the drives over the mountain in the United States reservation. This drive afforded the most beautiful scenery of mountain and vale, of elegant homes and mammoth hotels.

Hot Springs is a city of hotels, there being some three hundred in a city of a population of about 20,000. The three largest have an aggregate capacity of 2,500 guests. The Eastman can accommodate in royal style more than 1,000 guests; the Arlington and Park each more than 500.

On Thursday evening at 8 o'clock the city of Hot Springs gave to our editorial party a banquet that would have done credit to New York, which was served in a most elegant and elaborate style in one of the dining halls of the Eastman hotel. The menu was too elaborate to remember, and we have mislaid the card.

Dr. J. C. Armstrong, president, having to return home, Dr. O. L. Hailey, vice president, became toast-master at the banquet, proving himself quite efficient in this capacity.

The toasts, "The Paper and the Home," "The Paper and the Denominational

service in every department were thorough and up-to-date in every respect. This hotel is second in capacity in the city, and easily first in many respects. It is new, clean and fresh, and one of the most popular in the city. Capt. R. E. Jackson, the present very popular manager, knows perfectly how to cater to the wants of the public, and will not fail to give perfect satisfaction to the most fastidious guests. The visitor to this hotel hears none of that boisterous talk and loud laughing so common at most hotels; nor are the most sensitive and refined shocked by the presence of that coarseness of conduct and boorishness of manner sometimes witnessed in large gathering of boarders at health and pleasure resorts. Two or three hundred will go through with a meal with less confusion and noise than one usually witnesses in a hotel where are twenty or thirty guests.

At the close of the street car ride, Dr. James T. Jelks, for the firm of Jelks & Holland, extended an invitation to the Association to visit the Ozark Sanatorium, which was promptly accepted. The doctor treated the entire Press Association to delightful refreshments which were served in the elegant dining room of the Sanatorium. The appointments are abreast with the times, and the experience and success of the physicians in charge are a guarantee of satisfaction to patients.

Write for terms. They are reasonable, considering the high class of treatment given.

What a Small Light Did.

"One night a man took a little taper out of a drawer and lighted it," says a writer in *Wellspring*, "and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"A way high up," said the man; higher than the top of the house where we sleep."

"And what are you going to do up there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand here on the entrance to the harbor, and some ships far out on the stormy sea may be looking for our light, even now."

"Alas! no ship could ever see my light," said the little taper, "it is so very small."

"If your light is small," said the man, "keep it burning brightly and leave the rest to me."—Ex.

The Helping Hand.

BRETHREN—If you want a "Helping Hand" extended to your families after your death, provide for it while living. If young and have the means, get a policy in an old line company, if old or have limited means, join the Knights and Ladies of Honor. The Five Dollar Plan impracticable—the churches supporting your families all bosh.

I am no life insurance agent, but there is no class of people on earth that need insurance more than ministers of the gospel.

I believe one culpable that can and will not provide for his own.

J. P. BROWN.

The Mt. Paran church paid all of pastor's salary for last year by Dec. 1st. Bro. M. J. Derrick was the pastor.

THE BAPTIST.

Our Pulpit.

The Mission of the Church.
BY J. C. SEARCY, D. D.

(A sermon preached at the First Baptist church
Biloxi, Miss., and requested by the church
for publication in the Baptist).

"Unto him be glory in the church, by Jesus Christ, throughout all ages." Eph. 3:21.

It has been well said that the chief end of man's creation is to glorify God. This, all men will finally do, either in their salvation or their damnation.

For it is written: "Every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God, the Father."

Since the chief end of man is to glorify God, the institution called in the text, "the church" was established as an agency through which we can glorify God.

Therefore only a church glorifies God, does it fulfill its mission. A church has no right to exist if it does not glorify God.

Simply as a society, or club, or place of social entertainment, the theatre, and other worldly institutions leave the church far in the rear.

An institution even calling itself "the church" that trims its sails to catch every popular breath of doctrine, or fad, that commends itself to those seeking only worldly pleasure can always outstrip, along these lines, a church of the Lord Jesus Christ whose only mission it is to glorify God.

There is no other institution on earth that has this as its single object.

If the church fails in its trust with the world it fails in its loyalty to God. Jesus said to the Pharisees, "The world cannot hate you, but me; it hateth me because I testify that the works thereof are evil." So also the church when faithful cannot be popular with the world, while it is continually condemning the wickedness of the world. We want to reach the world, but not by conformation to the world's ways. A distinguished minister at the north has recently said, the most barren year of his pastorate was a few years ago when he preached on sensational subjects and "signs of the times," though his house was filled to the doors. Unto God is to be glory in the church. There are a number of ways by which this can be accomplished. I mention—

I. By holding and teaching the truth. Paul spoke of the house of God, which is the church of the living God, the pillar and ground of the truth." The institution called the church is to hold, and disseminate the truth every where and in every age. Jesus said to the Father in his intercessory prayer, "Thy word is truth." There is no other institution on earth charged by the Lord with holding and teaching the truth as it is in Jesus, but the church. Now to the extent that any individual or organization holds and teaches the truth we rejoice, yea and will rejoice.

We cheerfully admit that others than Baptists hold much vital truth. By we confidently claim to hold all the truth that any and all others hold, in common with them. And, besides this, we claim to hold much with the Spirit.

For this God will be sought unto. A parent is not so ready to give good gifts to his child, as God is to give the Holy Spirit to them that ask Him.

March 1,

He will "strengthen us with might by His Spirit in the inner man." He "is able to do exceeding abundantly, above all that we ask, or think." So we may be very fruitful in bringing many souls to Christ. "Hearin is my Father glorified that ye bear much fruit, so shall ye be my disciples," said Jesus.

IV. This glory in the church is to be "throughout all ages."

II. We should not only hold, and teach, the truth, but we should live it.

There is such a thing as "holding the truth in unrighteousness." Our profession of truth goes for very little unless we exemplify it in an upright life.

Our lives ought to be "living epistles, known and read of all men," that we are disciples of Jesus. A few years ago the celebrated artist, Dore, was traveling in Switzerland, when he met a company of government officials, who demanded of him his passport. He said he did not have it at hand, but that he was the artist, Dore. The officials said to him, "Prove it."

Dore at once took from his pocket a pencil and a bit of paper, and in a few minutes he had drawn the group so life-like that the officials said to him, "You can go on."

We, like Paul, ought to "bear about in our body the marks of the Lord Jesus" every day, and with him say, "God forbid that I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me and I unto the world."

The purity of the lives of church members counts for much more in glorifying God, and advancing his cause on earth, than does culture or wealth, much as these are to be desired. Sometimes, instead of being glorified, Jesus is "wounded in the house of his friends."

March 1,

1900,

Mission Figures.

The close of Feb. 1899 showed my receipts to be for all purposes \$7,366.79.

Of this amount Foreign Missions

were credited with \$1,379.82

Home Missions were credited with 761.52

State Missions 3,523.76

General 1,036.58

The balance belonged to other purposes.

At this date Feb. 19, all funds show \$6,699.92

Of this Foreign Missions is credited

with 1,992.92

Home Missions 1,300.12

State Missions 3,875.41

General 1,407.39

The balance belongs to other funds.

It will be seen from the above that for all purposes our showing for this is \$2,332.53, more than last year at the close of February.

These figures have been made since July 10th, or after the Aberdeen Convention. I give them that the workers may feel encouraged in the effort to make this the greatest missionary year of our history.

The tidal wave in behalf of the two grand Southern Baptist Conventions interest is already beginning to rise. Its height at full tide may be hopefully reckoned on by some advance waves which have already rolled ashore.

Pontotoc has sent her greetings with \$54.00 for Foreign Missions, while Canon not far behind gave \$44.00 and the 1st church Meridian gave her monthly offering \$52.49. While Greenville made hers of \$35.50, and Columbus with missionary Jones at the helm divides \$41.40 among them.

By the way, 22nd Walnut in Louisville may rest assured that with Jones in the pulpit they will hear from him on missions. That was a good day at Pickens when for State Missions and Church Building \$45.20 were handed in with thankful hearts, a pledge of what pastor and people will do for other causes bye and bye. But here are things from our little mission church at Greenwood which proves it also missionary with \$52.52 for Home Missions.

G'oster, First church! here, what have you done for Foreign Missions?

Church sends \$30.00

B Y. P. U. 10.00

W. M. S. 13.10

They had a thanksgiving at Blue Mountain; while yet the ashes were hot, that in great mercy not a girl of the seventy in that fire swept hall had the scorch of flame upon her, and I dare say as they think of it, they are thankful, as well for the \$104 that had just been sent to Home Missions.

Year after year there comes a letter from an unknown (to me), lover of the Lord, and in it a round \$100; here it is, "an offering of sweet smell, a sacrifice well pleasing to the Lord." May God bless the givers all, and may these advance messages be only an earnest of what we are to have in the cause of missions. Amen and amen.

A. V. ROWE.

Manners as Business Capital.

Perhaps nothing besides downright honesty contributes so much to a young man's success in life as a fine manner,—courtesy, gentlemanliness. Other things being equal, of

THE BAPTIST.

little that was much to her, but the man was obdurate, and murmurs of indignation arose from the crowd. Angry at this demonstration, the man turned, and his eye rested on Mr. Wise.

"Mr. Wise," said he, "you are a lawyer. Am I right or not? If you say I am not, I will give back the sugar. If you say I am, I am entitled to it, and I'll keep it."

"My friend," replied Wise, in his gentlest tone, "you put a delicate and unpleasant responsibility on me. Hadn't you better decide the matter for yourself?"

"No," replied the fellow, curtly. "I know what your opinion is going to be, and I want you to give it so that this whole crowd can hear it."

"Then," said Wise, "I advise you that the sugar is yours. The widow cannot take it from you. She has no redress."

"Aha!" cried the man, turning to the spectators. "What did I tell you?"

"Stop!" thundered Wise, whose manner at once changed. "I've advised you at your persistent request, as I can prove by these people. It remains for me to tell you that I charge you five dollars for my advice, and I demand immediate payment. If you trifles with me in the matter of payment, you will most certainly regret it."

The man turned scarlet, and, fumbling in his wallet, produced a five-dollar bill. The crowd yelled its approval, but suddenly became silent as Mr. Wise went up to the widow and said:

"This money is mine. I have earned it honestly. Take it and buy more sugar for your fatherless children." —Exchange.

Spoke on Marriage—Dr. Boyd Handled the Case of Brigham Roberts.

At the Second Baptist church Sunday, Rev. Dr. W. W. Boyd took "Marriage" as his subject and handled it in a masterly manner. The question of seating a Mormon, Brigham H. Roberts, in the House of Representatives, was ably discussed.

In part Dr. Boyd said: "This man, a member of the high priesthood of the Mormon church, is an Englishman by birth and a polygamist in belief and practice, and it is doubted by some if he has ever been naturalized. On May 1, 1898, he was sentenced to the penitentiary for his crimes. In his sheet, the Salt Lake Herald, he agitated and advocated his doctrines before the public mind."

Among other things Dr. Boyd said: "The essential unity of man and woman is one of the earliest doctrines set forth in the Scriptures. Unity implies complexity. This is one of the basic grounds of marriage. The two are complements of one another and form together one flesh, which simply means one personality. Marriage is thus a divine institution. It dates back to the primal ages of mankind and is older than any other human custom."

Professor.—Too bad! One of my pupils, to whom I have given two courses of instruction in the cultivation of the memory, has forgotten to pay me, and the worst of it is, I can't remember his name! —*Fliegende Blätter*.

THE BAPTIST.

Published every Thursday,

AT THE
Mississippi Baptist Publishing Co.,
JACKSON. - MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications to business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Hattiesburg.

I have always realized the importance of our paper in our work as a denomination in the State, but I never appreciated it as I do now. Contributions have come to me from parties who could never have known our great needs at Gulfport but for THE BAPTIST. Hereafter I shall mention its great usefulness to our cause in this trying experience as a reason for its support on the part of all who love Christ.

I need several hundred dollars before I can begin to build our house at Gulfport. Collections thus far have cost the fund nothing I have paid the postage and for stationery used in correspondence and our paper has kindly published every appeal I have sent it free. Now, brethren and sisters, will not God's people see that that the money needed to build this house at Gulfport is forthcoming within 30 days?

Our dear Brother Bowen and his people at Ellisville have, notwithstanding the fact that they have just finished paying a debt on their own church, sent us a contribution of \$22.00. Will not others imitate the example of this noble people? In 90 days the G. & S. I. R. R. will be at Jackson close about. In 90 days the changes at Gulfport, in business affairs, will be such as people at a distance have not dreamed of, and here we are without a shingle over our heads. Our people are not able to build. Like all other newly-settled communities the population is made up of laboring people and but few of these are Baptists.

What we need to do now is what ought to have been done two years ago, but if our people will only help us now it will be but a short while before we will be in a condition to return it, with interest compounded. When I came to Hattiesburg it was a mission. The church here now has over three hundred

THE BAPTIST.

Supplement to the Code of 1892.

A supplement to the Code of 1892 is now in press by the Harmon Pub. Co. of this city. This work is being prepared by J. A. P. Campbell, Jr., and has been carefully compiled. It will give a reference to the decisions of the Supreme Court construing every section upon which the Court has passed, and embracing the publication in full of every section which has been amended.

Also all laws of a general nature which has been enacted by the Legislature since the adoption of the Code including the session of 1900. This book will be found to be a convenient and safe reference for the lawyer, an indispensable guide to the county officer and magistrate and absolutely necessary to the banker, merchant and planter. The Code having been amended by each session of the Legislature makes this supplement a necessity to the people of Mississippi.

The book will be ready for delivery on or before April 10th. All orders will be filled in the order in which they come. The price is \$2.50 per copy, postage prepaid.

Cash must accompany each order.

Checks on local banks not accepted unless exchange is included. Send orders to J. A. P. Campbell, Jr., or to the Harmon Pub. Co., Jackson, Miss.

An Expression.

Please let me say thank you, to Bro. Sproles, for his article under the caption: "Divorce and Marriage." Be he right or wrong in his conception, interpretation and conclusion, I thank him for the article.

It seems to be one of those doctrines that must be studied in its entirety and a conclusion reached from preponderance of evidence. Who is better prepared to do this than he?

J. L. Low.
Utica, Miss., Feb. 24th, 1900.

Let us learn to make the most of the enjoyments we have, and not worry about those we have not. We have friends, and home, and health, and hope—let us enjoy them. We can, indeed, so educate our will power that it will focus our thoughts on the bright side of things, will lead us to see the good we have, until we shall attain such a habit of happiness as will make us rich. The habit of making the best of things, of always looking on the bright side of things, is a fortune in itself. To make the least of our little lacks and to make the most of our present enjoyments will go very far toward giving us the riches of content.—Dr. Hallock.

Connoisseur.—Have you heard Poe's "Raven?"

Miss Lakefront.—Why, no indeed. What seems to be the trouble?

A Quaker once, hearing a person tell how much he felt for a friend who needed assistance, dryly observed: "Friend, hast thou felt in thy pocket for him?"—Tit-Bits.

"What's a secret, Aunt Nan?" "A secret,—well, a secret is something awfully interesting, that nobody has ever told anybody, but that everybody knows."

J. L. WADLEY.

"Arkansas has more miles of navigable streams than any other State in the union."

March 1,

1900,

Sunday School.

LESSON FOR MARCH 4. 1900.

BY W. F. YARBOROUGH.

JESUS IN CAPERNAUM.—Mark 1:21-34. (Read Luke 5:1-11.)

GOLDEN TEXT: And he healed many that were sick.—Mark 1:34.

From Nazareth where he was rejected by his fellow townsmen, Jesus went to Capernaum where he made his headquarters during his Galilean ministry. In the synagogue of Capernaum he taught on the Sabbath day, possibly the next Sabbath after leaving Nazareth. The chronological order of some events in his ministry, is very hard to determine with certainty, but we feel safe in placing the incantations of quacks and pretenders in their efforts to cast out unclean spirits, were greatly amazed at the directness of Jesus in dealing with the unfortunate "possessed" ones. They exclaimed, "What is this? a new teaching! with authority he commandeth even the unclean spirits and they obey him." They had seen nothing like it before. No wonder that he became famous "throughout all the region round about Galilee."

The house of Simon and Andrew. It seems as these two men had left Bethsaida, which had formerly been their home, John 1:43, and had come to live in Capernaum. They invited Jesus home with them after the day's services were over, possibly thinking that he might heal Peter's mother-in-law. Luke, who writes from the physician's standpoint, says, that she was "holden with a great fever." With vivid touch, Mark tells how Jesus healed her.

When the sun did set. According to the Jewish method of counting time, the Sabbath day closed at sunset. It was against the Jewish law to bring the sick while the Sabbath lasted. No matter how sick a man was, medical aid must be postponed until the Sabbath was over, though we have no evidence that there was any opposition to Jesus' healing the mother of Peter's wife. What a sight that must have been in the street about Peter's door that night as the gathering darkness enveloped this multitude of sick and suffering ones with their friends! The tender sympathies of Jesus went out to the suffering, surging crowd and he healed many of their sick and cast out the demons from the demonized. The demons knew Jesus as the people did not, and so he would not allow them to speak to him, for he wanted none of their testimony. Thus ended a busy day in the early ministry of our Lord.

A man with an unclean spirit. The affliction here referred to is known as demoniacal possession. The persons so afflicted were said to be "demonized" or "possessed of a demon." It is very hard to tell just what the nature of this affliction was, but that it was some real manifestation of evil power, seems certain. It will not do to say that Jesus accommodated himself to a superstition of the times, for his references to it in his teachings will not allow such an interpretation. Whether there was any such thing before Christ or since Apostolic times seems uncertain, but the affliction was peculiarly prevalent in our Savior's time. It seems that the powers of darkness realized that the incarnation of God's Son would result in their final overthrow, and hence they determined to put

TOPICAL.

1. *Power of authoritative teaching.* Time and again Jesus astonished the people because he taught with authority. Armed with a commission to reveal the Father, he needed not to consult any man's opinion or interpretation of Scripture. He had a message to give and boldly declared it. In an age of doubt the demand is great for authoritative teaching. If the Bible is God's word we may speak with authority. Then and only then will men hear us.

2. *Evil spirits in the house of worship.* It seems a little strange that this man with the

unclean spirit should have found his way to the synagogue. What could have attracted him thither? The evil spirit really seemed to dread an encounter with Jesus, and yet invited such an experience by calling to Jesus before he had noticed the presence of the demonized person. Evil spirits still go up to the sanctuary. They even sometimes try to break up the worship. They occasionally get into the pulpit. None but Jesus can manage them. Through his spirit he can still cast them out.

3. *Mutual ministration.* When Jesus entered that home in Capernaum the family besought him in behalf of the sick mother who was being consumed with a burning fever. By his matchless touch health and strength came back to her and she arose and began to serve the guests. Very likely she prepared the mid-day meal for them. Let us learn from the incident that what Jesus does for us should bring forth our best service for him. The divine touch should inspire living service.

4. *Christianity a humanitarian religion.* There can be no doubt that Christ's coming was primarily for the salvation of the soul, but he also came to save the body. He went about doing good in a temporal as well as a spiritual way. His sympathy and service for the sick and suffering should lead every Christian to abound in works of charity. Some religious organizations survive in spite of false doctrine, simply because they incorporate this feature of Christianity in their life, while other organizations more evangelical ignore it. "In as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me," is Christ's standard of judgment.

Old Gentleman (dictating an indignant letter).—Sir:—My stenographer, being a lady, cannot take down what I think of you; I, being a gentleman, cannot think it; but you being neither, can easily guess my thoughts.

Said an indignant mother to her little son: "Why did you strike little Elsie, you naughty boy?"

Dick, indignant in his turn, exclaimed: "What did she want to cheat for, then?"

"How did she cheat?" asked mama, more mildly.

"Why," explained Dick, "we were playing at Adam and Eve, and she had the apple to tempt me with, and she never tempted me, but went and ate it up herself."

"Yes, grand ma: when I graduated, I intended following a literary career,—write for money, you know."

"Why, Jennie, my dear, you haven't done anything else since you've been at college."

Proof Reader.—See here, you've set up the population of this city 10,000,000 instead of 1,000,000.

Tramp Printer (from Chicago).—Huh! You Eastern folks is almighty particular, seems to me.

The Home.

The Education of a Doll.

Jemima is a rag doll. Of course, every one knows what this means. She is a very well named doll, with a strongly marked and open countenance, and she is very neatly and becomingly dressed; but from the very first day of her advent into Dorothy's household she caused that anxious little mamma a great deal of trouble. When Dorothy went to kindergarten that morning, she left all her doll children in the nursery.

"You must be good and kind," she said. "You mustn't play rough or get cross. Do you hear, Jemima?"

There was something in Jemima's face that Dorothy did not like. "I'm afraid I shall have trouble with that child," she said to herself.

Sure enough, when Dorothy returned from school, there had been a regular hurricane in the nursery. Even the stylish French doll was lying prone upon the floor, and of her seven children Jemima was the only one who seemed perfectly calm and collected. Dorothy hurried down to lunch quite breathless.

"I've had such a scene," she said. "I'm afra'd Jemima hasn't been brought up well."

"Why, what's the trouble?" asked papa.

"Jemima's been slipping all the other dolls, and I've had to shut her up in the closet."

"Bless me!" cried pap. "Oughtn't we to send her straight back to Aunt Margaret?"

"Oh, no," Dorothy quickly replied; "I'll have to teach her better."

It was pretty hard for Dorothy. "The children have always been so good," she told her mamma; "and now I just can't do a thing with them. They want their own way all the time, and they don't mind a bit well. I really think it is because Jemima sets them such a bad example. I don't like to keep her shut up in the closet all the time, you know."

"You'll have to educate Jemima's will," said mamma.

"Do what?" asked Dorothy, anxiously.

"Our will is what makes us do or not do things," Mrs. Holmes replied. "If Jemima wants her own way all the time, she's willful. Can't you show her that her own way is not always best, and that she ought to choose to please you?"

"It's so hard to bring up children!" said Dorothy with a sigh.

HILLMAN FEMALE COLLEGE, CLINTON, MISS.

Four States and Fifteen Counties Represented in the Enrollment of the Present Session.

Over 4,500 Young Ladies Have Received More or Less of Their Education in Hillman College—From 275 to 300 Have Graduated Here.

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MISS ELISE TIMBERLAKE, Teacher of English.
MISS JOY BOND, B. M., Voice Culture and Piano.
MISS LUCILLE GIBSON, B. M., Piano.
MISS MATTIE HARALSON, Elocution.
MISS JOAN RAMSAY, Intermediate Department.
MISS JENNIE BOX, Kindergarten and Primary Work.

Healthfulness Unsurpassed and Unsurpassable.

HO, TEACHERS, HO!

Are you getting ready for examination? Do you want to qualify yourself more thoroughly for your work? Hillman College sustains a Training Department for teachers throughout the entire year. You can enter now, or in the spring when your school closes. A searching review will be made of each of the twelve public school branches. Clinton is famous for its educational advantages. All students board in the College or in the Industrial Home, where the expenses are reduced to not more than \$10 per month for board, tuition and laundering. For particulars, address

**GEORGE WHARTON, H. M., President,
CLINTON, MISS.**

in the person of her own dolly, the troublesome Jemima.

If you imagine that this little story is far-fetched because Jemima is only a doll, you are a very greatly mistaken person, and you do not know Dorothy. Jemima is the unhappy child to whom Dorothy's vivid fancy has transferred all her own little failings in a lump; and a very good way, too, because other people's faults stand out so much plainer than one's own. The singular thing about it is that Dorothy is improving in her conduct almost faster than Jemima, and by the time Jemima's education is complete Dorothy will surely be quite a model for girls and dolls.—*Herald.*

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloated Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons Liver Medicine.

Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels. — t. f.

Dr. M. A. Simmons Liver Medicine searches out all impurities in the System, and expels them harmlessly by the natural channels.

If you feel Dull, Languid, Broken-Down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons Liver Medicine.

OUR HOME MISSION WORK

Where Mississippi Stands and What Mississippi Will Do.

DEAR BRETHREN AND SISTERS—

The present Secretary of the Home Mission Board did not come to his office until the first of September. Since that time, he has been compelled to be absent from home a great deal, attending State conventions and other important meetings. At none of these meetings have any collections been taken. They simply afforded the Secretary the opportunity to give information, and to try to impress upon the minds and hearts of the people the great work in which we are engaged.

I now come to you with a report of what Mississippi has done since the last meeting of the Southern Baptist Convention. Our books show that up to February 15th, 1900, Mississippi has sent to us \$902.34. I call the attention of the brethren and of the sisters, to the fact that our books close on the 30th day of April; and also to the fact that the bulk of our contributions to Home Missions ought to be twice as large as they have ever been, if we are to do a work at all commensurate with our opportunities. The calls are coming to us from every direction for great enlargement of our work. We could spend to great advantage every cent that we receive on our frontier work alone. The way is opening as never before, since the war, for work among the negroes. They are appealing to their Southern brethren to help them. The great cities of New Orleans and Memphis are insisting upon larger appropriations, if that which we are now doing is to amount to anything. The same is true of other cities. We have delayed far too long to take up with earnestness the work in the mountains. Everything is changing in the mountain regions since the opening of the coal mines and the iron furnaces. The people there must have denominational schools in addition to the simple preaching of the gospel. These people are largely Baptists now. They will not continue to be so if we allow other denominations to furnish them their schools. North Carolina is insisting that the Home Mission Board shall join with her State Board in working out this problem for her mountain region. This work is equally needed in other States also. And Cuba is constantly sending appeals to us to use this, our day of opportunity in Cuba. Shall we fail just as God has answered the prayers of his people for an open door in Cuba? Peter: "Upon this rock will I build my church."

Having fed the five thousand, the people would exalt Him king, for why should not such an one lead them to victory over their enemy—Rome? But leaving them, He enjoys a season of quiet in the wooded hills east of the Galilee until seen amid the storm on the sea coming to the twelve as they rowed in distress.

From His flight to Tyre and Sidon, He returned to near Capernaum, where allied enemies came and demanded a "sign." He simply called their attention to the "signs of the times," mentioned Jonah and leaves them again in flight to Caesarea Philippi. In this neighborhood He asks the disciples: "Whom do men say that I am?" They answer: "Some, John; some, Elias; some, a prophet."

Finding no hint that any regarded Him the Messiah, He turns to them and said: "Whom say ye?" Peter answers: "Thou art the Christ, the Son of the living God." At this He is gladdened, for, at last, one, at least, is found in whom spiritual perception is dawning and a recognition of something of the import of His kingdom is taking root.

This confession furnishes a beginning, and upon it will He build up His church. So He says to Peter: "Upon this rock will I build my church."

we can use to help in the building of houses of worship.

Brethren, your Home Mission Board in Atlanta is a noble set of men. They will use their contributions as wisely as any other set of men anywhere. The work needs to be greatly enlarged. Will you not send us speedily, greatly enlarged contributions?

Affectionately,
F. H. KERFOOT,
Corresponding Secretary.

Christ Stands Alone.

From the beginning of His ministry to the cross, Christ was not understood. And at the age of twelve, His parents did not know Him. When He said: "My Father's business," they understood not His language. His forty days' isolation in the wilderness seemed to lift Him yet more above the shallow folk of the time, and deepen the solitude and heighten the majesty of His soul. He came forth with exalted dignity; and at His voice nature changed her old hue to a new; perverted human organs felt His touch and turned their tide; devils owned Him Lord; death fled away, and life returned from his hiding in the tomb.

Having fed the five thousand, the people would exalt Him king, for why should not such an one lead them to victory over their enemy—Rome? But leaving them, He enjoys a season of quiet in the wooded hills east of the Galilee until seen amid the storm on the sea coming to the twelve as they rowed in distress.

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In this confession of Peter is seen an approach toward a knowledge of Christ; and on and since Pentecost the Spirit has led many to drink at this fountain, and some have drunk very vitally and gathered strength to clinch the heights high up where Jesus stands. It was this that helped Cary to stand out above his surroundings and go to India for the Lord; that strengthened Judson for a seven years' struggle before a soul was born in Burmah; that gave Gates undying zeal for forty years' toil in China, and that has exalted many heroic souls to dare and do for the Lord.

It is in the spirit of Christ that noble deeds are achieved. To possess this spirit and to act in accordance with His dictation, often brings one against difficulties, but these serve simply as stepping stones to higher things and happy the man who, sitting at the feet of Jesus, mounts up upon them. And though we mount up, the full fruition of a knowledge of Christ is not obtained this side the "promised gate." It is when we sit in the light of heaven's sunshine we will "know as we are known."

Christ on earth, exalted, stood alone in heaven. He stands thus till joined by the "blood-washed throng."

J. E. PHILLIPS.
Pt. Gib. on.

Free Kidney and Bladder Cure.

Nature has provided positive cure for diseases of the Kidney and Bladder and Rheumatism, in the New Botanic discovery Alkavis, made from the Kava-Kava Shrub. Convincing testimony of its wonderful curative powers is given by Rev. W. B. Moore, D. D., of Washington, D. C.; Mrs. James Young, of Kent, Ohio; Mr. Joseph Whitten, Wolfboro, N. H.; and many others, who were cured of various diseases of the Kidneys and Bladder by Alkavis. To prove its great value, and for introduction, The Church Kidney Cure Co., No. 400 Fourth Avenue, New York, will send you a treatment of Alkavis prepaid by mail free. It is certainly a wonderful remedy, and every sufferer should gladly accept this free offer.

Prepared by Dr. H. Mozley, Atlanta, Ga.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,
Sole Manufacturer, P. O. Box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.
Volina, Ala., July 1, '99.

Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: I wish to state that I have been a constant sufferer for a number of years from kidney complaint, and have never found a remedy that relieved me so much as one bottle of The Texas Wonder, Hall's Great Discovery, and I feel thankful for the great and beneficial results, believing that one more bottle will effect a cure, and may the Lord bless you in your good work.

Truly yours,
REV. R. C. KIRKLAND.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.
For biliousness, constipation and appendicitis.
For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. Dr. Mozley's Lemon Elixir is prepared from the fresh juice of lemons, combined with other vegetable liver tonics, and will not fail you in any of the above named diseases, 50c and \$1 bottles at the druggists.

Prepared by Dr. H. Mozley, Atlanta, Ga.

At the Capitol.

I am in my seventy-third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness. I have tried all the remedies advertised for these diseases, and got no permanent relief. About one year ago, the disease assuming a more severe and dangerous form, I became very weak and lost flesh rapidly. I commenced using Dr. Mozley's Lemon Elixir. I gained twelve pounds in three months. My strength and health, my appetite and digestion were perfectly restored, and now I feel as young and vigorous as I ever did in my life.

L. J. ALLRED,
Door-keeper Ga. State Senate,
State Capitol, Atlanta, Ga.

MOZLEY'S LEMON ELIXIR
is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

MRS. S. A. GRESHAM,
Salem, N. C.

MOZLEY'S LEMON HOT DROPS.
Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Hemorrhage, and all throat and lung diseases. Elegant, reliable.

25c at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

till April.

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Ministers and Churches.

FROM BOONEVILLE.

I send a few items concerning my new work. I came to Booneville 1st of January. I give two Sabbaths each month to the Booneville church; one each to Renzi, eight miles north on M. & C. R. R. and Kossuth nine miles from Corinth.

I find the church is in good working shape, which could only be expected, following a consecrated and tireless worker as Bro. E. E. Thornton.

The Booneville church just finished paying off a debt of \$10,000 from the building of their neat brick house of worship under Bro. Thornton's administration. But when the present pastor came, they were not willing to stop with what they had so nobly wrought; so they undertook to build out a pastor's home. We found a nice home for sale, and decided to purchase it, which cost us seven hundred and fifty dollars. We raised five hundred of the amount and borrowed the remainder to be paid next Spring. We got a splendid bargain in the house. We are trying to advance along the line. While we are advancing at home we are going to make a strong pull for missions, education and the paper, etc.

I want this house enrolled with the already large number of pastor's homes in Mississippi.

Your church people won't like it if they fail to see credit given them for a pastor's home.

Brother pastor, please send me the card with the desired information.

A. J. MILLER.
Yazoo City.

FROM HERL.

DEAR EDITOR—If you will allow me, I will write you a few lines for publication. In many and many a home this must be so. Oh walk only the more closely with God if out from the home has gone the cherishing form, the voice, the smile that made sunshine in the life and joy in the heart. Let us think of heaven as very near. Picture in fond, consoling dreams the "Place" the dear Savior has gone to prepare for his beloved. Enter hopefully upon the day which, as to date brings the feet a year nearer to the time; for the helpful duties of each new year let us thank God with faith with courage, with all high and lofty resolve, let us strive to make our earthly home, wherever it may be, the abode of a companion who can never fail us.

The dear Christ promises: "And lo, I am with you always, even unto the end of the world." With best wishes for THE BAPTIST, I am respectfully,

MRS. E. WEEKS.

WEST POINT.

Good news! We closed our first year as pastor at West Point with encouragements. All indebtedness paid except a small matter on the pastorum. The prayermeeting is

church. It was our pleasure to preach to them one month ago.

Yours in the work,

M. J. DERRICK.
Booneville, Miss., Feb. 19, 1900.

THAT NEW PASTORIUM.

It is well located, well constructed and such a comfort and convenience for the pastor and his family. No more rents and no more fearful looking forward to "pay-day." The church has acted wisely in thus providing a home for the preacher. So many churches are in this way looking after the interest of the pastor.

Now, brother pastor, if you are so fortunate as to be thus housed by your people and the work has been done since last July, just send me a card, saying by what church and at what cost the work has been done.

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E. B. M.

UTICA.

For some time I have been intending to write you a brief report of our work at Utica. As you doubtless know, our new house is the principle thing absorbing our time and engaging our thoughts just now. The work is going slowly but surely, and we hope to occupy our new quarters some time in the Spring. We are building in the winter which means slow progress. At this we will not grumble, but thankful to God for the success he has given us, we will work, pray and wait.

I am constrained to speak a few words personally regarding the Utica church. The present pastoral relation was formed about fourteen months ago. I have found these people kind and fraternal. They have co-operated with their pastor in the work fostered by our great denomination.

Paid pastor's salary for 1899, plus \$16.00. In addition to this many tokens of love and friendship have come to the pastor's home.

Only the more closely with God if out from the home has gone the cherishing form, the voice, the smile that made sunshine in the life and joy in the heart. Let us think of heaven as very near. Picture in fond, consoling dreams the "Place" the dear Savior has gone to prepare for his beloved. Enter hopefully upon the day which, as to date brings the feet a year nearer to the time; for the helpful duties of each new year let us thank God with faith with courage, with all high and lofty resolve, let us strive to make our earthly home, wherever it may be, the abode of a companion who can never fail us.

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The price of these tracts is 5c each. Both are good; both will be found helpful; but the former especially so to Sunday school superintendents, teachers and workers.

All in all, matters are moving along well at Utica. We are full of hope and "hard it is."

J. L. LOW.

Feb. 20, 1900.

NEW ALBANY.—We have now been in New Albany just two months. This time has been spent largely in getting acquainted, and in planning the work. The more we see of the town, learn of the people, and know of the church, the better we are pleased. There have been thirteen accessions to the church during these two months. Among these are some of the best and strongest men, and most intelligent and useful women in North Mississippi. Only last Sunday, chancery clerk, C. L. Cullens, and wife, and Dr. R. L. Goodman and wife, were received into the fellowship of the church. The church and town seem ripe for a revival, and we are earnestly asking God to grant us the privilege of burying fifty persons with Christ by baptism during the year.

Our young people are pretty well organized; have ordered the literature, and are preparing for the regular Christian Culture Course.

We are pleased with our neighbors, Pontotoc, Blue Mountain, Ripley, Holly Springs and Tupelo. The work at these places moves smoothly under the leadership of Cooper, Carter, Berry, Rogers, and Cooper. The new house of worship at Tupelo was formally opened for service on the 2nd Sunday in this month. The great fire at Blue Mountain left a heap of ashes, brick, broken stoves, bars, keys, strings, and rollers from pianos, but the great work of education moves right on, and at the opening of the fall session next September, there will be buildings, conveniences, and accommodations that would not have been, at least, for some years, had it not been for the fire. The happiest band of teachers and pupils I ever faced, was in the chapel Monday morning after the fire Saturday morning.

This institution of learning is a fixture, not only in the minds and life-work of the Lowreys and Berrys, but in the hearts of her present and former pupils, and also in the good will, and, if needs be, in purses of all north Mississippi. E. E. THORNTON.

February 26, 1900.

March 1,

Ministers and Churches.

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February 26, 1900.

March 1,

1900.

THE BAPTIST.

March 1,

Deaths.

Mr. H. L. Winters.

Mr. H. L. Winters, of Rodney, Miss., died Feb. 7, 1900, after an illness of about ten days. He leaves a wife, two sweet little children, sisters, brothers, and many relatives and friends to mourn his departure. He was a devoted husband and father. At the time of his death was clerk of Rodney Baptist church where he will be greatly missed. His remains were interred at the Rodney Cemetery Feb. 8. May the great God of Heaven comfort the bereaved family in their sorrow.

A FRIEND.

W. G. Cockerham.

At 11 a.m., Feb. 22, 1900, in Amite Co., Mississippi, there occurred a boiler explosion which resulted in the death of Bro. W. G. Cockerham of Bethlehem church. He was carried a considerable distance and instantly killed. He leaves a wife and five children, besides father and mother and other relatives.

Bro. Cockerham was one of our best and most useful members, and we are all exceedingly sad. But the will of the Lord be done. Grace and mercy on his family.

T. C. S.

May Chambers.

Whereas, God in his omnipotent wisdom has seen fit to send the angel of death to call from our midst one of our friends and loved ones, and has bidden this soul to leave its house of clay and leave this world of sin and sorrow and of toil to go to that realm of sleep, from which in due time it shall be called to meet its God, be it

Resolved, First. That according to our faith we believe that the soul of our sister, Mary Chambers, has gone to the home "Eternal in the Heavens."

Second. That the Woman's Mission Society has lost a consistent member, our church a faithful worker, our Sunday School an untiring teacher.

Third. That from her true and consecrated Christian life that we who still remain upon this earth of sorrow may derive an example worthy of emulation.

Fourth. That she was worthy of the high title of "True Woman."

Fifth. That we bow our heads and hearts in humble submission to the divine will, and that we pray Him to lighten the burden of those cast down with sorrow.

Sixth. That we extend to the bereaved family our heartfelt sympathy.

Seventh. That a copy of these resolutions be spread on our records, one be presented to the family, and one be sent to THE BAPTIST for publication.

Done by order of the Woman's Mission Society, February 8, 1900.

ZELLA SLAY,
L. GENEVA WILBANKS,
Committee.

Mrs. L. B. Barlow.

On Feb. 16, 1900, in the still watch of the night the angel of death came to the home of Bro. L. B. Barlow and suddenly bore away the spirit of his devoted wife, and as we trust transplanted it in the heavenly home. Sister Francis M. Hilton-Barlow was born Oct. 19, 1854; was married to the above named brother Sept. 16, 1875.

J. P. WILLIAMS.

She leaves a husband, nine children, and a host of friends and relatives to mourn their loss.

As a wife, mother and neighbor she was unexcelled—her life was full of sunshine. She believed that life meant service, and sought to serve her generation as best she could. She was kind and lovely, modest and unassuming. And in her poor always found a true friend. The hungry one was never sent empty from her door.

On the day of burial many warm-hearted friends gathered around her, tenderly committing her lifeless form to the silent tomb, there to await the resurrection morn.

B. Y. P. U. Department.

BY W. P. PRICE.

The "proceedings" of the late B. Y. P. U. Convention have just been received. The convention did its work well, the secretary did his work well, the printer did his work well, and between them all, we have one of the most readable "minutes" you have seen in a long time. If you have not received a copy, write to brother Arthur Flake, Winona, and you will be supplied at once.

When Mr. Bryan first called upon President McKinley, during the conversation, the President acknowledged the receipt of a copy of "the First Battle;" he said he had not found time to read it. Mr. Bryan jocularly replied that, he knew of no law compelling him to read it. Now, there are several Unions not yet reported in these columns; while at the very same time, there is a very stringent law compelling all Unions to send in their reports promptly. *And that law is the law of love!*

One of the most important things to consider is the time of meeting for the union. Some meet one night and some another; let every union decide upon the most suitable time. Where a meeting house has but one room, as is the case with most of our churches, some other than Sunday evening would seem to be a more appropriate time. But where there is a separate room from the main audience room Sunday evening is the best time. Then the young people come fresh from their meeting, into the preaching service, and are ready to enter heartily into the servant. We find, here at Wittenberg, that Friday evenings are the best for us, from the simple fact that we have but one room in which to hold all our services and (here too, the young folks are through with their school duties, for the week, and can attend more promptly. It is a question to be decided by every union for itself, however, as stated above.

The same difficulties are to be encountered in B. Y. P. U. work that is seen in all other church work—it won't run by itself, but requires a great deal of effort on the part of the leaders, that is if you do anything.

It would be exceedingly helpful in the way of stirring up interest,

if you are lacking in interest, to have a monthly, or quarterly, rally some week-day night, when three or four, or more, neighboring unions, would come together, and discuss a carefully prepared program. Suppose we try this. And just to get it on foot let some union invite the neighboring unions to meet with her; in the meantime prepare a good program of music and addresses. If such a meeting was well announced, a great deal of good would result beyond a doubt.

(DAILY READINGS).

Monday, March 5.—Deuteronomy 8.

Tuesday, March 6.—Deuteronomy 9.

Wednesday, March 7.—Deuteronomy 10.

Thursday, March 8.—Deuteronomy 11.

Friday, March 9.—Deuteronomy 12.

Saturday, March 10.—Deuteronomy 13.

Sunday, March 11.—Rejecting Christ, (prayer-meeting topic). Mark 12:1-10.

This is a most solemn subject. Don't run it into the ground, and leave it there, by making it refer alone to the Jews, for "there are others" who sin as grievously as did they.

NOTICE—

1. How sin grows on us. The husbandmen began by beating the first servant sent out; stoning the second; killing the third; and, when the Son came of course they would kill him.

2. The Lord expects not only fruit, but much fruit—John 15:1-5.

3. The vineyard is cultivated for God, or for self, (the Devil) one or the other.

4. The rejecters are rejected and ejected, and the vineyard given to others.

(The "Daily Readings" appear in full in The Baptist Union, and used here by permission.)

FROM BROOKHAVEN.

To the B. Y. P. U. Dept. of THE BAPTIST:

Brookhaven Baptists continue to move "onward and upward."

About two months ago pastor A. R. Bond and Mrs. Lena Hobbs determined to organize a B. Y. P. U. When two such heads and hearts set to work success is sure—and we can now boast of a flourishing Union.

We have twenty-six members enrolled, and new ones coming in every meeting. Our young men

YOU'RE NOT AN EXPERT

in the judgment of clothing. You can't be. Men who have devoted a life-time to the business are not always. Your absolute safety lies only in buying clothes from a reputable maker endorsed by an honest merchant.

STRAUSS BROS. CLOTHES are reputable. They are not afraid to put their label on every garment, which means, "Money back if you want it." We don't hesitate to tell you that these clothes contain the highest amount of intrinsic value at any price named.

Suits \$10 to \$18, Pants \$1 to \$5.

Few merchants can equal the cloth-quality, tailoring or fit; none can surpass

JOHN CLEARY,

118 SOUTH STATE ST., JACKSON, MISS.

OAKLAND.

At Spring Hill, Miss., the B. Y. P. U. meet at regular meeting this afternoon. We had a very interesting meeting, the subject was: "Temperance." A profitable talk was made by the leader, Mr. Tom Gooch. Papers read by Misses Eva Ray and Abbie Jones, but few present owing to the weather. A very interesting programme arranged for next meeting.

IRENE PRIDDY.

SHUQUALAK.

The B. Y. P. U. met as usual last Sunday afternoon. The meeting was led by the president, Mr. H. L. McClesky. The subject was "Glory of Obedience." We have forty-two members, and our union is growing in numbers and in interest.

MAMIE KIRK,
Secretary.

B. Y. P. U. SOCIAL.

Thursday evening, Feb. 22, the B. Y. P. U. had its social gathering at the lovely home of Mr. and Mrs. J. H. Price. All that a thoughtful hostess and entertainment committee could do, was done for one and all so that young and old felt that it was most pleasant to be there. One room was devoted to crokinole, another to games for the young, while in a third was held an historical contest.

Later we were led into the dining hall where around the festal board flowed genial wit which served closer to bind the ties of friendship. Rev. D. B. Allen made an interesting talk, impressing us with the thought: "Saved to serve."

Many verses of scripture were repeated which referred to our subject.

The collection amounted to \$1.30. This makes our month's collection something above the support of one orphan.

Number present, thirty-one.

EMILYE GOOCH,

Mrs. ALBERT R. BOND.
Magnolia, Miss.